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Book Reviews

The Gift of Tongues and Other Essays. By DAWSON WALKER, M.A., D.D. Edinburgh: T. & T. Clark, 1906. Pp. viii + 248. \$1.75.

The first of the four essays which compose this volume has for its problem the reconciling of the apparent discrepancy between the phenomena as set forth by Luke in the second chapter of Acts with Paul's view as set forth in First Corinthians. The solution arrived at is that the two sets of phenomena were generically the same, but specifically different, and that there was actual speaking in foreign tongues on the day of Pentecost. To substantiate this position he quotes several instances of the sudden ability to speak a foreign language under great excitement. This solution of the problem, which is a return to the view of Origen and Jerome, is at best only a temporary makeshift, and will find acceptance with but few critical scholars.

The second essay, entitled "The Legal Terminology in the Epistle to the Galatians," deals with the legal terms of Gal. 3:15—4:7. The author comments on Dr. Halmel's view that Paul is using the technical terminology of Roman law with scientific exactness throughout, and Ramsay's that the apostle has in mind the Greek law and its usage. The author adopts a compromise using the parts of both theories that seem to come nearest his conception of what Paul meant. This view ignores the Jewish conception of law under which Paul was educated, and shows a lack of careful study of Paul's extensive use of the term *νόμος*.

The third essay deals with Paul's visits to Jerusalem. The author first sets forth Ramsay's view, identifying the visit of Gal. 2:1-10 with that of Acts 11:30. He adopts Lightfoot's theory identifying Gal. 2:1-10 with Acts, chap. 15, but places the incident mentioned in Gal. 2:11-14 prior to the events of Gal. 2:1-10.

The fourth essay is concerned with the problem of the early date of both the Gospel of Luke and the Book of Acts. The author agrees with those who assign the year 62 A. D., as the date of the Book of Acts, and by necessity a short time previous to this as the date for the Gospel of Luke. Those passages in the gospel which seem to imply that it was written after the destruction of Jerusalem are interpreted as echoes or remembrances

of the desecration wrought by Antiochus Epiphanes—a supposition which does not seem highly probable.

The book will have little influence on the trend of opinion.

WM. R. SHOEMAKER

MENOMINEE, MICH.

A Manual of Theology. By JOSEPH AGAR BEET. New York: A. C. Armstrong & Son, 1906. Pp. xvi + 559. \$2.75.

Dr. Beet's theology shows very slight influence of modern scholarship, so far as its structure and method are concerned. To be sure, he refuses to attempt to establish the infallibility of Scripture; but his use of the Bible is precisely what it would have been if he had affirmed infallibility. He professes to rest his conclusions on the results of impartial historical study. But throughout the treatise there is the attempt to "harmonize" the teachings of the Bible so as to produce a consistent theological system. Although he devotes forty pages to an examination of the origin and authorship of the books of the Bible, he decides the trustworthiness of the Old Testament by an appeal to the infallibility of the New Testament. "This compels us to believe either that the Old Testament is substantially true, or that they to whom the Incarnate Son intrusted the gospel of salvation were in serious error, touching the ancient records to which they constantly appealed." Thus, after all, the criterion for Dr. Beet is not the result of historical investigation, but the authority of scriptural writers.

Accordingly, we find theology presented as a summary of biblical teachings, collected by the traditional manner of proof-texts. The historicity of Adam and the Adamic origin of sin are not questioned. From reading Dr. Beet's book, no one would suppose that these had ever been questioned. The retention of the word "person" in the doctrine of the Trinity leads to an undisguised tritheism. The central doctrine of theology for Dr. Beet is the physical resurrection of Christ. This life is a probation looking toward the life to come. More than one-sixth of the entire space is devoted to the discussion of events lying beyond the grave. An entire chapter is devoted to the doctrine of angels. Thus the reader is consistently kept in the realm of the supernatural, and theology is regarded as a description of the details of that supernatural realm on the basis of an inspired book which conveys information otherwise unaccessible.

Dr. Beet's well-known views as to the nature of the Christian life and the conditions of immortality find here a full exposition. The religious tone of the treatise prevents it from being a dry compendium of proof-texts.